

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep."—ST. JOHN 10: 11, 12.

No. 29. Vol. LXII.

Thursday, July 19, 1900.

Price One Penny.

RELIGIOUS PROGRESS.

THE *Deseret News* was first issued June 15th, 1850, under the auspices of the Church of Jesus Christ of Latter-day Saints. Its motto was, "Truth and Liberty." It has been for the half century that has passed, and will be in future, the official organ of that Church, and devoted to the principles expressed in that motto. It has taken an important part in the promulgation of the doctrines of the Church, both by editorial articles and the publication of discourses delivered by leading Elders. It has, therefore, been one of the agencies by which important changes in religious thought have been effected in Christendom.

Fifty years ago the Bible was worshiped by the vast majority of professing Christians, and belief in its verbal inspiration, "from lid to lid," was insisted upon as essential. Not only were the sayings of the prophets of the Old Testament, and the utterances of the Apostles of the New considered to be the very words of God, but the historical, genealogical and allegorical portions were regarded in the same light. The Latter-day Saints were denounced as disbelievers in the sacred volume, because they took a rational view of the books it contains, accepting it "so far as it is translated correctly," and receiving as the word of God, "all that He has revealed," outside as well as inside of that book, and "all that He does now reveal," with the expectation, that "He will yet reveal many important things" concerning the Kingdom of God and the salvation of mankind.

To-day all religious denominations are discussing the authenticity of the books of the Bible. New versions of the scriptures have been published. Learned divines dispute with each other as to the authority of different passages, and the fact that the Book of books does not contain

the entire word of God, is acknowledged by many thousands of investigators, while the possibility of further inspiration is beginning to impress the minds of thoughtful men and women.

Fifty years ago it was deemed deserving of denunciation to doubt the orthodox doctrine of the Trinity. Though impossible of comprehension as then enunciated, and contrary to common sense, it was insisted upon as fundamental to the Christian faith. "Mormonism" was placed outside the pale of Christendom, for its rational conception of the Godhead and its declaration of the distinct and substantial individuality of each Divine person, their unity being that of perfect harmony of purpose, design and action.

To-day, although there is much division of opinion on this important subject, it is treated more patiently and reasonably, and blind acceptance of the "mystery" is not so strongly enforced as necessary to the faith of a Christian. Millions of people deny it, and, though flying from one extreme to another, are not liable to the anathemas which would then have followed them on their departure from the established creed.

Fifty years ago the idea that revelation ceased with the vision of St. John on the Isle of Patmos was almost universally entertained. Also that the gifts of the Gospel possessed by the early Christian Church, ceased entirely with the first century, and all claims to their present or future enjoyment were delusion or imposture. The "Mormons" were utterly condemned for testifying to their restoration.

To-day manifestations professing to be divine, healings, spiritual communications, marvels of various kinds are accepted as realities by millions of mankind. Many of them are illusive, some of them Satanic, others but a fraud. Yet their reception by the multitude marks a revolution in the public mind, and a virtual admission of the possibility of the truth of the "Mormon" doctrines of continued revelation, and the present enjoyment of all the spiritual gifts spoken of in ancient Scripture.

Fifty years ago the sprinkling of infants in the name of the Trinity, improperly called baptism, was deemed essential to their salvation. The horrible idea that unbaptized infants were everlastingly lost, prevailed to an astonishing extent. "Mormonism" met the heresy with the announcement that "Little children were redeemed from the foundation of the world," through Christ's atonement, and therefore needed no baptism. That it was instituted as an ordinance "for the remission of sins," and that no child could sin before reaching the age of accountability before God.

To-day, though "christening" is a religious custom followed to a large degree, still that form is not viewed, except by extreme sectaries, as it used to be, nor do parents shudder at the thought of the eternal doom of a child that died without the performance of that rite.

Fifty years ago hell was preached as a place of literal fire and brimstone, where lost souls, that is, all who do not go to heaven, welter in torment without cessation, for ever and ever, hopeless, with no chance of redemption from their excruciating agonies and wild despair. "Mormonism" proclaimed the eternal mercy as well as justice of the All-Father, explained the figurative expressions in holy writ concerning the punishment of

the wicked, and declared the final redemption of all the souls of men (except a very few that cannot and will not reform) when they have paid "the uttermost farthing" of a just penalty.

To-day, the flames and smoke and roaring furnace, with horned imps and writhing victims to eternal wrath, are regarded by the majority of religious people as anything but realities, and the "torments of the damned" as mental conditions, the results of "the stings of conscience." Again the other extreme is reached, and in many pulpits hell itself is denied, while in others its preaching is out of fashion.

Fifty years ago the fate of mankind was fixed at death. After that it was unalterable. Up to heaven if one believed in Christ, down to hell if he did not believe. The heathen, the Jew, the irreligious of all races, the vast multitude of mankind who, through any circumstance, "the accident of birth," or lack of opportunity or inclination, did not learn of Jesus or failed of faith in Him as Christ, perished for ever. Thus Satan was to gain the victory and the Savior to rescue but a few individuals out of the countless myriads of mankind. "Mormonism" preached the ministry of Christ after His crucifixion to "the spirits in prison," and the "deliverance of the captives," even "them that were bound"; the power of a disembodied soul or spirit to believe, repent and reform and, therefore, the possibility of its redemption, through obedience to the Gospel not received when in the flesh. It was scouted by the religious world and held up to violent reprobation.

To-day the eschatology of even orthodox ministers is so modified as to admit the probability of salvation for the heathen and others who had no earthly opportunity to learn of Christ. The subject is agitated in the churches and colleges, and though the old, hard doctrine is still maintained by some in theory, a more liberal conception of the plan of redemption is prevailing, and Divine mercy is exalted above the once universally received notion of eternal implacability and vengeance.

Fifty years ago the Calvinistic tenets of predestination, election and reprobation were unquestioned in Presbyterian, Baptist and other churches. It was taken for granted that, before the foundation of the world, the Almighty fore-ordained a certain number of men and angels to be His elect, and that all the rest of His creatures, young and old, of all races, sects and conditions, were doomed to His everlasting wrath, and endless misery in the torments of hell. That Christ atoned only for the sins of the elect, and that those few, chosen "out of the rubbish of nature," were to be saved, not because of any good acts of their own, and the lost were to be doomed, not because of any wickedness they had done, but all was pre-arranged and determined before they were born. So that no matter how good a person might be, if he was not of the elect, he would be eternally damned, and no matter how wicked another might be, if he was among the elect the blood of Christ would wash away all his guilt, and he would shine in the glory of God. Even the election of infants was part of this monstrous doctrine and remains still in the "Confession of Faith." "Mormonism" showed that, while certain persons were predestined to occupy important positions on earth, in Church, in State, in war, in peace, in various

movements of the progress of mankind, and the accomplishment of divine purposes throughout the ages and among the different races, and were born into the world at the time and under the circumstances predetermined, yet salvation was free to all without distinction, predicated upon their acceptance of the Gospel of Christ when it should be presented to them. That man is a free agent, with the power of volition to receive or reject truth, and is therefore a responsible being, and will consequently be judged for his individual acts and will receive the reward or punishment which divine eternal justice, tempered with mercy shall determine in each case. That the blood of Jesus Christ cleanseth from sin all who willingly obey His Gospel. For this the Latter-day Saints were opposed and often persecuted and cast out as evil.

To-day the diabolical theory that the Eternal Father created millions of His children for the express purpose of plunging them into everlasting torment, is repudiated by the great mass of professing Christians. Though it still remains in the written creeds of some of the churches, it is not believed except by a few dogmatists who refuse to bend to the force of modern sentiment. A great demand has recently been made for the revision of the entire creed that embodies the awful declaration, and even many of the most prominent exponents of Presbyterianism openly repudiate it and denounce it as a libel upon Deity. This change is notable and a striking sign of the progress of religious thought.

Fifty years ago the popular idea about heaven was that it is a perpetual repetition of a religious Sabbath. That the redeemed occupied their time in sacred singing, playing on harps, and bowing before the eternal throne. That they are immaterial, ethereal beings, with nothing substantial in their forms and nothing material in their existence or enjoyments. "Mormonism" taught that heaven would be established on the earth, after its purification and renewal; that the redeemed will be resurrected, immortal, substantial individuals, engaged in various pursuits in an advanced and perfected state of society, families associated, in their order, exercising all their powers, spiritual and physical, in a refined, sinless and ever progressing state of exaltation and happiness. This was ridiculed and rejected as materialistic, gross and unscriptural.

To-day the harp-and-song idea of heaven is rapidly fading from the thoughtful mind. The truth is gradually dawning upon the religious world that the future state will be a perfected social condition of real men and women, immortalized and glorified, having pursuits and pleasures adapted to their advanced position, and surroundings, separated from all things that are evil, annoying and degrading, and basking in the sunshine of the Eternal Presence.

Fifty years ago the generally accepted theory of the origin of the Book of Mormon was, that a clergyman named Solomon Spaulding wrote a religious novel called the "Manuscript Found," which by some means not fully explained, came into the possession of Sidney Rigdon, who conveyed it in some mysterious manner to the youth Joseph Smith, who fabricated it into the Book of Mormon and palmed it upon the world as a divine revelation. Testimony that could not be impeached was given that Sidney

Rigdon knew nothing about the Book of Mormon until it was shown to him by Parley P. Pratt many months after its publication. Also that the alleged particulars concerning "The Manuscript Found" bore no resemblance to those of the coming forth of Book of Mormon. But the religious world accepted the Spaulding story with all its contradictions and absurdities, and it was adopted by learned compilers of encyclopædias and historical volumes.

To-day the Spaulding story lies prone, utterly shattered and without a particle of support. "The Manuscript Found" has been brought to light after long concealment. It is preserved in the library of Oberlin College, Ohio. It bears no resemblance whatever to the Book of Mormon. That is conceded by every person who has compared the two works. Scientific and theological experts have examined them both, and have given their testimony that there is no likeness of any kind between them. Explorers and antiquarians have brought to light ruins and relics, which give evidence of the truth of the historical portions of the Book of Mormon and aid in placing it in its proper light before the world. Prejudice concerning it is breaking down, and though some religious ministers still repeat the silly story of half a century ago to account for its origin, the Book of Mormon stands to-day as a divine record believed in by hundreds of thousands and a marvel to the world.

Fifty years ago persecution raged against the Latter-day Saints. They had fled before its murderous attacks and the fury of the mobs led by religious ministers and fanatics. They had founded a commonwealth in the wilderness, where they could be free to worship God according to the dictates of their consciences, unmolested by Christian violence. But abroad, in many places, hostility to their faith was exhibited in ruffian form, and a disposition was still manifest to destroy them and their creed. They were a small community in the midst of these mountains, and it was late in the year 1850 that the territorial form of government extended to them by the nation commenced to take shape. Yet the Church sent forth its missionaries to foreign lands, and several European nations for the first time heard the sound of the everlasting Gospel restored to earth in the latter days.

To-day Utah is a flourishing State of the Union. Its influence is increasing. Its value is becoming recognized throughout the world. The Church occupies a strong position as a religious power, with an organization admired if sometimes feared by the great ecclesiastical systems that oppose it. But the rifle and the cannon, the torch and the fire-brand, the dungeon and the chain, are no longer the weapons used wherewith to fight the "Mormon" Church. More civilized and Christian methods are now adopted, and though misrepresentation is rife, physical force is not approved in the warfare against "Mormonism". The world is progressing.

It is not claimed that the great changes in religious thought that have taken place during the past half century, have been brought about solely through the preaching of "Mormonism." But it has been a potent factor in the working of these problems in religion, and has had its effect upon all the ideas and notions to which we have referred, and many others

which we have not space to mention. There are many thousands of people, and not a few religious ministers, whose opinions have greatly changed through the influence and teaching of "Mormon" doctrine. They may not be willing to admit this, but it is a fact nevertheless, and the *Deseret News* has done its part in the good work.

"Mormonism" is the heavenly leaven, which is working in the world. It will eventually "leaven the whole lump." That which it has wrought in fifty years is a token of its future effects. It is the work of Almighty God. It cannot be exterminated. It will prevail over all opposition and will stand for ever. For its achievements in the past, to God be all the glory. For its prospects in the future we render him thanksgiving and praise.—*Deseret News*.

INFLUENCE OF THE LATTER-DAY SAINTS.

For years before the Prophet Joseph's death, and during the long years which have elapsed since his martyrdom, prophecies have been frequently uttered concerning the future greatness, prosperity and extension of Zion. The Prophet Joseph received many revelations and uttered many prophecies, foretelling the power which the people of God would yet obtain and exercise in the earth.

Under the influence of the spirit, other Elders have uttered predictions of the same character. It has been, and is, a fixed belief of the thinking, believing men of this Church, that not one word of these promises would fail in fulfillment. A little observation reveals the fact that events are gradually shaping themselves to bring to pass all that has been foretold.

The influence of the Latter-day Saints is gradually being extended in various directions and in a striking manner. Notwithstanding the abuse that has been heaped upon them, the people who know them, though not believers in their religion, have confidence in them in other matters. The proofs of this are to be seen on every hand. To-day there is no community in the United States that has a higher business reputation than the Latter-day Saints. Every banker, manufacturer and merchant that has done business with them has no hesitation in giving them credit to any desired extent. They have established a character for probity, honesty and punctuality that is unsurpassed. As a consequence their patronage is always welcome. Their paper is viewed as "gilt-edged." In this direction, therefore, the Latter-day Saints rank high in the business world. Up to the present they have appeared as borrowers, but the time is not far distant when they will stand as lenders.

A matter of surprise to the First Presidency has been the eagerness which is shown to obtain the help of our people in other directions. Numerous applications are received at the President's office for Mormon colonists. In one particular line of industry the help of the Mormon people is eagerly sought for, namely, in the cultivation of beets. The success of our farmers in producing beets, and the excellence of our sugar factory in manufacturing beets into sugar, have called forth very widespread attention. Our sugar factory is the most successful on the con-

inent. Companies have established sugar beet factories at various points, but their prosperity is impaired by the difficulty of obtaining a steady supply of beets.

Applications from various points are made for Mormon colonists to settle in the vicinity of these factories and take up the culture of beets. They know the Mormon people can be depended upon. They therefore want them, and they offer many inducements to our people to go and settle in their neighborhood. From all quarters of the west the Mormons are invited to come and take up land and become permanent settlers. If our people were ten times as numerous as they are, they would find no difficulty in obtaining desirable places of location, in communities that at the present time exhibit no aversion but rather friendly feelings towards them.

Even if their circumstances were favorable, it would not be advisable for the Latter-day Saints to go and occupy any locations, however desirable, which separate them from the body of the Church. The commandment to us is to gather together. We have found our safety times without number in being gathered together. The closer our settlements are to each other, and the more convenient for intercourse and association, the better it is, especially in times of trouble, which, as Latter-day Saints, we have proved to be liable at any time to arise.

While a friendly feeling is now manifested towards us in matters of which I have written, we know that Satan is not yet dead. He hates the work of God as much as he ever did, and will spare no labor in his efforts to destroy it. This ought to be constantly kept in mind, and there should be no cessation of vigilance on our part in guarding against his attack.

The Mormon people have many defects, but they are an honest people, well-meaning and having a great love for the right. The time will come when having gained more experience in political matters, they will manifest the same high qualities in dealing with them as they have already gained credit for in these other directions. There is, therefore, no cause to be disheartened. Zion is growing in influence and in power. The character of the people is becoming better known every day. Their influence is extending. The high qualities which our religion produces will always distinguish the Latter-day Saints and push them to the front in the world's affairs.—*Juvenile Instructor*.

THAT which raises a country, that which strengthens a country, and that which dignifies a country, that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the hearts of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown, and sceptre of a nation; this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character. That is the true heraldry of man.—*London Times*.

A man cannot be a true gentleman in manners unless he is a true gentleman at heart.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 19, 1900.

THE BEAUTY THAT NEVER FADES.

WHAT a dreary world this would be if it were devoid of beauty in nature and art! The love of the beautiful has been one of the passions that has done much both to lift mankind to a higher plane of civilization and to soften and tone down the rough or animal traits of character. God has placed within the human heart that love, and it needs only cultivation to bring it to fruition. No one can contemplate and drink into his soul the beauties of a lovely landscape in the spring, with its birds and flowers, its greensward and foliage, without feeling himself growing better for its influence. A visit to an art gallery of those who can appreciate the loveliness there displayed, will always tend to lift the thoughts and desires above the groveling things of earth and lead them heavenward. The beauties of architecture have raised people from the hovel to the palace. Those dwelling among the sublime grandeur of the mountains have, all other things being equal, higher and nobler thoughts and aspirations than the denizens of the plain. How much more manly or womanly one feels when clothed in beautiful, clean, well-fitting apparel than when wearing ragged or untidy clothing! How attractive is the human form under the one condition and how repulsive in the other! "O the world is full of beauty when the heart is full of love" and appreciation of the beauties so bountifully bestowed upon the human family by an all-wise and loving Father.

But O how fleeting are all the beauties of earth! In a few short months the landscape will have become brown and sere, the flowers will fade and pass away, the birds lose their life and beauty, the works of art will soon crumble and decay, the beautiful buildings, like Babylon of old, will be only a heap of unsightly ruins, the solid mountains will become a prey to the elements, and even the human form with all its adornments will grow old and pass from sight and return to the dust from whence it came. This is indeed a gloomy picture to one who sees no further than the things themselves, but they have uses far beyond the temporary pleasure they give while their beauty is at its meridian.

Though the beauties of the landscape may fade from the mortal vision, while they remained thousands of admirers were lifted to higher planes of thought, and impulses were given to immortal souls that will far outreach the bounds of this life. The works of art may decay, but the higher ideals of beauty formed will be as lasting as eternity. Architectural works may

crumble, but the admiration aroused will fit the beholder to appreciate the heavenly mansions above. Mountains may crumble or be sunk in the depths of the sea, but the lofty aspirations given will continue to elevate men, to the glory of the great Architect who "made the heavens and the earth, the seas and the fountains of waters." The human form and face divine may pass away to be seen no more in mortality, but all true holy love engendered on earth must increase in intensity and purity while endless ages roll away.

A love of the beauties of earth always tends to strengthen the love of the Creator of earth's loveliness, a love for the beautiful in art draws out the heart towards the artist, and so one is led nearer to the greatest of all commandments, on which "hang all the law and the prophets," and to "the second (which) is like unto it."

All these beauties of nature and art may, to human eyes, appear fleeting, but by their impress they uplift the human soul and bring it nearer to Him from whom all beauty comes, thus developing a beautiful character and a beautiful life, which reflects its glory on all who come within its radius; these in turn transmit it on down through the ages, and so the beauties of earth that pass away have left their impress on immortal souls in beauty that is as lasting as eternity.

A. W.

THERE will be a district meeting held in Middleton, July 29th, under the auspices of the Manchester Conference. Meetings at 2:30 and 6:30 p.m.

RELEASE.—Elder J. A. R. Day, who with his wife have been visiting and laboring in the London Conference, are honorably released to return home via *s.s. Vancouver*, on July 28th.

ABSTRACT OF CORRESPONDENCE.

ELDER ANDREAS PETERSEN, President of the Scandinavian Mission writes as follows:

"On the 21st July I went to Sweden, as far north as 36 miles inside the polar circle, in the land of the midnight sun. There in Gellivare, Lapp-land, from the mount "Dunderet" the sun can be seen, when the sky is clear, from June the 5th until July 11th. Coming to Gellivare, I went to a gentleman, foreman of a Good Templars Society, and arranged for a meeting in his large, fine hall. The meeting was advertised for Sunday, July 1st, at 6 p.m. At the appointed time between two and three hundred ladies and gentlemen had gathered, all strangers; but we had a fine meeting. Being a lone missionary I had to both sing, pray and preach. So far as I know this is the first Latter-day Saints' meeting in that part of the world. The following evening I was invited to hold a meeting in a private house, and I entertain hopes that those people who opened their homes, also others in that place, will receive the Gospel in the near future. I had a fine trip through Sweden, and attended ten meetings during my 20 days visit."

PRESIDENT F. A. MITCHELL of the Newcastle Conference writes an encouraging letter under date of July 11, in which he says the Elders under his direction are faithful and energetic in their labors, and the prospects are favorable.

There is renewed interest among the Saints, who are attending to their duties quite faithfully. They find earnest inquirers notwithstanding the prejudice that exists. At West Hartlepool they have been holding some very profitable meetings, and intend organizing a Sabbath School, as they have now engaged a hall for regular services. President Mitchell thinks he could find profitable work for several more Elders, as "The harvest is great and the laborers are few."

By letter from President A. L. Farrell, on the 14th inst., President James L. McMurrin was expected to reach Holland during the present week, and would be at the Conference in Amsterdam on the 22nd, and at Arnheim on the 29th inst., so we expect his return to "42" in the early weeks of August, where he no doubt will find a long anticipated and pleasant rest.

QUIET CHATS. No. 8.

[Continued from page 412.]

SOME weeks after this conversation the Elders were again in the town of H— administering the beautiful rite of baptism to the Harley family, and to the Kingstons, also to a Miss Brice, who had been an active Wesleyan, so there was now the element for quite a nice little branch, and it was considered by the Elders that Brother Binks should be ordained a Priest to preside over the same. This was a surprise to him, but he needed work, and was glad to have his experience broadened in the cause he loved even beyond his understanding, so special services were had for the occasion. The organ used so well by the devoted Lucy was brought to the cozy room, and Sister Brice became the leader of the singing, as if "to the manor born." Ah, but that was a rare day, the half curious, half aroused people filled the chapel, when "Mormon" singing and "Mormon" preaching brought home to the stranger the revealed truths of the Gospel of Peace.

The Elders remained a few days to set things in order, and in that interval the letters from Lucy and the Whites were commented upon, until every one had them all by heart. The one from Lucy had the preference, though none of the family could read it for tears, and so it was passed to Elder Wilson, who read, omitting the heading and date:

MY DEAR MA, PA AND JOHN,

I have joined you all together for you are all very dear to me, dearer than I had known until the day of our separation. Our sea trip was, Oh, you know, but I soon recovered. Joseph was untiring in his care, and his parents and family were as attentive as I could wish. The railroad part was tedious, and the cities we passed through had but little of our attention, though the Elders did their best to have us see all that was novel and strange, which meant everything in this land of bustle, but once past

Omaha we had "the apparently interminable prairies and then the everlasting hills." Our travel was day and night, and I became, oh, so tired, but when we landed finally in the city of Logan, Cache Co., Utah, we were agreeably surprised, its quietude and beauty was in itself a rest. We are all living in one small house at present, but Joseph has got a situation, and we shall begin house-keeping after a while, won't that be funny? Yet I fancy I can do that (thanks to Ma). We have walked around the Temple, seen the two Colleges, Agricultural and Brigham Young, and as we got here on Friday, we were toned down for Sabbath. We went to the Sunday school and services, and to the Ward meeting in the evening. We had warm welcome everywhere. Our hearts were too full to answer, but you know we shall all take a hand, because we came for this, and there is such scope for work, something for everyone if they are willing. We hardly know what to do first, and we feel at home already. There is but one drawback—you are not here; but we think of you *all the time*, and wonder how you are getting on, and if the Elders are doing any good in H—.

God bless you. Joseph joins me in warmest love and prayers.

From your loving daughter,

LUCY.

The next letter was from Brother and Sister White, from which this extract is given:

DEAR BROTHER AND SISTER BINKS,

We can hardly realize that we are over 6,000 miles away, and that now while the sun is setting here, you have been long asleep; but we are in a new country, with new ways and surroundings, and in fact we are in a new life. Our trip was interesting if not all enjoyable. Ma and the girls were sick, Joseph and I kept up fairly well, but all were glad to get a rest, in fact we could not settle to write, though Lucy—God bless her—did. We have been here near a month now. We did not get a house at once for ourselves, and then I had to hunt for work so as not to encroach too much on our little savings, until we know what to do. The second Sunday we handed in our recommends and got a hearty welcome as members of the Fifth ward, and now from our rented cottage we can see for miles north, south and west, and in the east we have the shelter of the towering hills. The Temple is close by, and the city is beneath our feet. The river is in the valley below us, and several settlements are within sight. Great grain fields are ripening, the grass is cut and early fruit is in many a garden, and vegetables are everywhere. We have a cow, but have not got used to her, and Mrs. B. has had a present of three chickens, and I am fixing a coop. We are busy, happy and contented, but see no end of work, as I expect to get a piece of land and build for ourselves, and if we get a piece big enough we shall divide with Joseph. It is too late for a garden this year, but please God another year we shall have our own. Joseph and Lucy have been enlisted in the Sunday school, Ma has been to one Relief Society meeting, and I expect to be numbered in the Elders quorum soon. The rest of the family have made many friends already, and our only regret is that you are not with us, but you have a work to do at home, and we expect and hope to see you again after awhile.

We are, your true friends,

JAMES WHITE, WIFE AND FAMILY.

Brother and Sister Binks never seemed to tire of these letters. All the Saints read, and even some of Mr. Binks's kindred exhibited an interest, to say nothing of the curious ones who had counted on dissatisfaction and even a probable return, but the White family had been well schooled, and

they also had many testimonies of their faith. They also had counted the cost of change, realizing that old world methods are hardly compatible with a virile State or a Church directed of the spirit of revelation. All the land marks of virtue, of civil and religious liberty had to be maintained, but the undergrowth of abounding vitality had to be so held that all the precious fruits for which the gathering was instituted should not be choked. Elders Wilson and Lewis had to answer many questions which the correspondence suggested, which when strangers or inquirers were present, became of increasing interest, and so it occurred that even from the correspondence, many who had known the Binks's for years had ideas of the Gospel unconsciously presented to them, which afterwards brought forth fruit, for Elder Lewis was invited by a Free Society to give them a lecture on "The Mormons and Mormonism." It was as if "the little leaven would finally leaven the whole lump."

As time rolled on, various items in the several letters which were received told the story of progress and abiding interest in the Gospel and its wonderful institutions, as for instance, when Lucy writes:

MY DEAR MA,

I am rejoiced to tell you that Joseph and I have been privileged to pass through the Temple here, and our first marriage covenant has been set aside, or supplemented, by that authority of God, even the Holy Priesthood, which "binds on earth, and it is bound in heaven," and we have been united together "for time and all eternity." It was to us both a gladsome if a solemn time. I had no idea what a sacredness attaches to this Holy Covenant when I entered into it at H—, but my faith is good, my heart is encouraged, my husband if young is true, and we are and have been blessed.

Soon after came a brief note from Joseph:

"We had a stranger boy come to our home last night, and Lucy is well. In the hour of her extremity the Elders visited and blessed her, so she had a good time and all is well; we only wish you could see our precious treasure and rejoice with us."

The next came from Sister White to her

DEAR SISTER BINKS,

"We are very busy. James is building us a four-roomed house. Its location is fine. On the lot are a few trees and room enough for a garden next year. We are going through the Temple next month, Joseph and Lucy have been. We anticipate joy in this, and feel that our way has been opened of the Lord. I am working with the Sisters, learning all I can so as to be of use to others. I am afraid Lucy will be somewhat barred of her privileges outside, yet a mother's duty and a mother's love bring new experiences, and she is a worker anyway, and everywhere; she takes active part in the "Mutuals," and improves in speaking, and is also quick in action, she is lovable and beloved, and her future is full of promise."

Elder White enclosed a note on thin paper with his wife's, he said:

"I am almost too busy to write. I had no idea I could put in so much time as I am doing, from early morning till late at night. Whatever we are doing it is to serve the Lord and build up Zion, and somehow we are building up ourselves also. We want to have a part in everything. We sometimes feel as if it all depends on us, *of course it doesn't*, but the

Lord's work is our work, and we have no time for anything else. The Bishop has kindly asked me to go out as a teacher, although I don't know anything I am going to try, and by the help of the Lord I will do what I can. I would like to go down to Salt Lake City for Conference, but I shall have to wait till the next one, and in the meantime we expect Conference here, when I hope to see some of the authorities if all is well. But I must not stop to tell you all I want to do or all I think, we did not come here expecting to find perfection, *every one brings themselves with them*. We have no time for criticism, but we have lots of time for improvement, and we are seeking that with all our hearts."

It was a great satisfaction to the Elders to read all these letters and to note the absorbing interest of the Binks's and their growth in knowledge and understanding, for Brother Binks had a large heart if his experience was limited; but he was a worker before he belonged to the Church, *and he worked in it*. The branch flourished, and baptisms were so continuous that it was thought that another hall would have to be secured. The Elders were jubilant, the new members were full of life, street preaching had snap to it, tracts were delivered by all alike, the Saints had the missionary spirit, the Socials were models of refinement, and the spirit of the Lord made them one. Without ostentation there was headway, without persecution there was push, and unexpected news came from Zion, which must be reserved for another time.

[TO BE CONTINUED].

N.

WHAT IS CHRISTIANITY?

MY brethren and sisters, to those of us who have embraced the Gospel of Jesus Christ, as set forth in the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, this question may appear as somewhat out of place, seeing we claim to live by every word which proceedeth out of the mouth of the Father. But do we do so? Christianity is the religion taught by Christ, so say the scriptures. Now, the religion taught by Christ was one in its beginning, it has been one ever since, and it must ever remain one to the end of time. It cannot be two. It cannot differ from itself; if it could it would not be Christ's. As there is only one true baptism, one true Savior, one true God and Father of all, so there can be only one true Faith.

Be careful to keep the unity of the spirit in the Bond of Peace is an exhortation of the Apostles. One Body and one Spirit, as you are called in the one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all (Eph. 4:3-6). In other words Christianity means Truth, for Christ is the God of truth, and cannot speak a lie, and truth is one—it is something pure and simple, and not a compound of various elements, some of which are pure and others false. It can admit of no alloy of falsehood without losing its essence, without ceasing to be what it is. Falsehood and Truth cannot be built together on Christ, who, as the God of Truth, is the foundation on which His religion rests. To affirm then, that within the broad and wide limits of Christianity, different creeds, and even contradictory creeds may be lawfully built up, is simply to affirm that Christ's religion may mean truth and false-

hood at once—may be a mixture of what is true and what is false—and that Christ meant it to be such, since if He did not do so it would be against all reason to hold that such creeds may lawfully spring out of it. But was not that religion pure and true in all its parts which Christ himself taught, and was not the religion true which His Apostles promulgated to the world, and was it not true in all its parts when they in due time commissioned others, as they were authorized by the Savior to do, and was it not true in all its parts when re-delivered to Joseph Smith, the divinely appointed Prophet of God, in this the fulness of time? Yea, verily. What passage is there in the whole range of scripture, from Genesis to Revelation, or what has been handed down to us in the form of tradition, or what is there in the dictates of reason to justify the assumption that Christ meant to leave people free to evolve contradictory creeds and ideas out of the religion which He revealed? I have never heard, have you ever heard, has anyone ever heard, that He said at any time, that if men but believed in the Unity of God, or the Trinity, or the Incarnation, or the Redemption, or in the quotation from John 3: 16, they might be quite easy-minded about all the other parts of His revelations. Yet this is exactly what is being taught to-day throughout the length and breadth of the world.

One of the most pernicious and dangerous theories about religion at the present time, is the theory which teaches that a person may be quite indifferent as to what Christian creed they may belong, provided they are good after their own fashion. This theory is called by some Latitudinarianism, by others Liberalism of Religion, by others again Indifferentism. Whatever name we give it, or by what it may be known, it is simply the doctrine that one religion is as good as another, or that all creeds are equally pleasing in the sight of God, and instead of men making religious belief a duty, they, on the contrary, make it a matter of choice, taste, sentiment and inclination.

Does this theory, which eloquent sophistry has made so plausible, deserve the popularity which it has attained, and which has given it such a hold on the minds of the multitude? No! So far from deserving approbation, it does not deserve the slightest recognition of any sensible person, and its claims to stand as Christianity should be repudiated in a most clear and emphatic manner by those claiming connection with the Church of Jesus Christ of Latter-day Saints.

This theory of Indifferentism is also a contradiction of revelation, for after His resurrection from the dead, and before He ascended to His Father, our beloved Savior appeared to His Disciples, as He had previously arranged He would, and delivered to them His final charge. He said unto them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

What were they to teach? They were to teach the truths of His faith, and the precepts of His laws, all of which are clearly set forth in the Gospels. The command was "Go ye therefore, and teach all nations," not this nation or that nation, but all nations. Here He left no room for

the play of fancy, or the promptings of imagination or the dictates of private judgment. May we not say that these words "Teaching them all things whatsoever I have commanded you," without straining in the least degree, prove an absolute condemnation of the theory of Indifferentism. Think ye, that had the Lord deemed His message, the message of salvation to lost men, of so little importance that He would have used language of such definite character when giving His Apostles their last instructions, knowing as He well did, and seeing as He saw, the fearful scourgings, the prisons into which they would be cast, the weary days and nights they must pass in hunger, thirst and cold; the shipwrecks, the cauldrons of boiling pitch, the burnings of a Nero and flayings alive, the beheadings and crucifixions, lives of unceasing toil, pain and contempt, and their death the death of the malefactor. Yet these men were His own chosen ones, they were His dearest friends, the men whom He loved with the fondest love of His loving heart? But how reconcile the love He bore them, and His clear foreknowledge of their life-long martyrdom, save that the faith He taught could not be departed from in any part, and that it was absolutely necessary for them to fulfil their self-accepted task, to enable them to attain to that glorious position with the Father in the heavens, which He (the Savior) promised them, and to all who would endure to the end, *e.g.*, in faith and good works, and who would not grow weary in well-doing. In refutation of the theory of Indifferentism I would ask you to turn with me to the tenth chapter of the Acts of the Apostles, wherein we will find recounted the "conversion" of a certain man of Cæsarea, called Cornelius, a centurion of the band called the Italian band, *e.g.*, Roman soldiers, and whose virtues, prior to him seeing St. Peter, the stern uprightness with which he had acted up to the light hitherto received, the succession of miraculous circumstances which led up to his "conversion," make it clear to everyone that indifference in matters of religion cannot be reconciled with the Gospel of Jesus Christ. You will observe that the history of his instruction, baptism and reception into the Church occupies some forty-eight verses of the chapter referred to, and it looks as if the Holy Ghost had penned this lengthened description of the conversion of this man, to stand as a record with which to demolish the flimsy sophistries of this day and generation, with their would-be unrestricted liberty of religious creeds.

Truly, brethren and sisters, we ought to be the happiest people on earth, if we but fulfil the obligations undertaken by us at the water's edge. And when we reflect that to do so entails none of the horrible tortures or privations endured by the former-day saints, or for that matter the pioneers of our own Church, it seems so easy for us to win the Crown of Everlasting Life. But is it so in reality! Do we carry into practice the precepts of the golden rule "Do unto others as ye would they should do unto you?" Do we conduct ourselves and our affairs in the spirit enjoined upon us by our beloved Lord and Savior? Alas, no, not by any means, for on analysis do we not find many amongst us in the position of the young man referred to in Matt. 19: 16-22? Have not many of us, at some time or other, entertained similar thoughts to him who said "Is it not lawful for